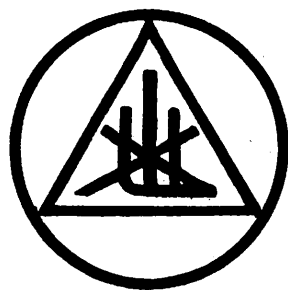


the Beacon



July 1964

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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THE DOG DAYS

THE dog days are almost upon us; those days of the Dog Star, Sirius, and the Constellation Leo, whose combined energy influences man during a thirty-day period in July and August; days when through Leo the three aspects of the sun are in clear and strong alignment with the planet Earth. As we soak up the life-giving rays of the sun in our vacation pursuits, the spiritually stimulating effect of the subtle aspects of solar energy are also at work in us whether we know it or not.

Leo is a fire sign; the self-conscious sons of God are above everything else 'sons of fire'. The fires of the sun not only purify through destruction of all existing dross, but also fuse and blend separate and different elements into a unity. The opportunity to create unity and to recognise synthesis is, therefore, of paramount importance at this time.

During this period, therefore, we might pause and reflect, quieting the mind and the whole personality mechanism as we relax the body. A relaxed mind, free for a time from the tensions of the daily task, can more readily respond to the energy impact of ideas and ideals, and can pick up a new wavelength of thought energy streaming out through the ethers. The still pool of the emotional nature and the open heart can more easily reflect the love and wisdom radiating through the planetary heart, Hierarchy, led by the Christ. Under the quiet influence of the spiritual Sun, the inner eye and the inner ear can glimpse the undertones of real human need

below the clamour and clash of world events.

A clearly held alignment with the unifying power and healing vitality of the spiritual Sun, our solar Life, during these weeks of relaxation in the light and the warmth of the physical sun, can inject new realisations of human destiny, new ideas of human values and a new understanding of human relationships into our total environment.

The energy of the soul, the Sun, is the most potent healing force available to man. One of the tasks the Christ has undertaken during the age of Aquarius is said to be the 'healing of the nations', a healing process which bridges cleavages, the cause of all human problems, transforming dis-ease into harmony and wholeness.

The rays of the sun heal and energise. And the 'healing of the nations' can proceed in the silence of the human heart linked with the 'Heart of the Sun'; in the co-operation of the human mind with the planned intent of Hierarchy; and in the human will acquiescent to the Purpose of God for his created world.

The dog days for humanity can, therefore, become a period of intense spiritual activity and service, beautifully expressed for us in the words of the Gayatri:

O Thou who givest sustenance to the universe
From whom all things proceed
To whom all things return,
Unveil to us the face of the true Spiritual Sun
Hidden by a disc of golden light
That we may know the Truth
And do our whole duty
As we journey to Thy Sacred Feet.

A New Educational Ideology

by Djwhal Khul

Teachers of the future will have to be very carefully chosen and the teaching should lay emphasis on right human relations. This can be brought about by the example shown by both parents and teachers and by means of vocational service in whichever direction destiny ordains.

MUCH greater care will have to be given in picking and training the teachers of the future. Their mental attainments and their knowledge of their particular subject will be of importance, but more important still will be the need for them to be free from prejudice and to see all men as members of a great family. The educator of the future will need to be more of a trained psychologist than he is today. Besides imparting academic knowledge, he will realise that his major task is to evoke out of his class of students a real sense of responsibility; no matter what he has to teach, history, geography, mathematics, languages, science in its various branches or philosophy, he will relate it all to the science of right human relations and try to give a truer perspective than in the past upon social organisation.

When the young people of the future, under the proposed application of principles, are civilised, cultured and responsive to world citizenship, we shall have a world of men awakened, creative and possessing a true sense of values and a sound and constructive outlook on world affairs. It will take a long time to bring this about, but it is not impossible as history itself has proved.

It will be only common sense, however, to realise that this integration is not possible for every student passing through the hands of our teachers. All, however, no matter what their initial capacity, can be trained in the science of right human relations and thus respond to the major objective of the coming educational systems. Indications of this can be seen on every hand but as yet the emphasis is not laid on it when training teachers or influencing parents. Much, very much, has been done by enlightened groups of men in

all lands and this they have done whilst studying the requirements for citizenship, whilst undertaking research work connected with correct social relations, communal, national and international, and through the many organisations which are trying to bring to the mass of human beings a sense of responsibility for human happiness and human welfare. Nevertheless, the real work along these lines should be started in infancy so that the consciousness of the child, so easily directed, can from its earliest days assume an unselfish attitude towards his associates. It can be started very simply if the parents so desire; it can be carried forward progressively if parents and teachers demonstrate in their own lives what they teach. Finally the time will come, under these conditions, when in late adolescence a crisis, needed and planned, is precipitated in the young person's life, and he will then stabilise himself in the particular manner in which destiny ordains that he shall fulfil his task of right relationship through the means of vocational service.

It is bridging work which now has to be done, bridging between what is today and what can be in the future. If, during the next 150 years, we develop this technique of bridging the many cleavages found in the human family and in offsetting the racial hatreds and the separative attitudes of nations and people, we shall have succeeded in implementing a world in which war will be impossible and humanity will be realising itself as one human family and not as a fighting aggregate of many nations and people, competitively engaged in getting the best of each other and successfully fostering prejudices and hatred. This has, as we have seen, been the history of the past. Man has

been developed from an isolated animal, prompted only by the instincts of self-preservation, eating and mating, through the stages of family life, tribal life and national life to the point where today a still broader ideal is grasped by him, international unity or the smooth functioning of the One Humanity. This growing idealism is fighting its way into the forefront of the human consciousness in spite of all separative enmities. It is largely responsible for the present chaos and for the banding together of the United Nations. It has produced the conflicting ideologies which are seeking world expression; it has produced the dramatic emergence of national saviours, so-called, world prophets and world workers, idealists, opportunists, dictators, investigators and humanitarians. These conflicting idealisms are a wholesome sign, whether we agree with them or not. They are definitely exploiting the human demand, urgent and right, for better conditions, for more light and understanding, for greater co-operation, for security and peace and plenty in the place of terror, fear and starvation.

Progressing Stage by Stage

It is difficult for modern man to conceive of a time when there will be no racial, national or separative religious consciousness present in human thinking. It was equally difficult for prehistoric man to conceive of a time when there would be national thinking and this is a good thing for us to bear in mind. The time when humanity will be able to think in universal terms lies far ahead but the fact that we can speak of it, desire it and plan for it is surely the guarantee that it is not impossible. Humanity has always progressed from stage to stage of enlightenment and from glory to glory. We are today on our way to a far better civilisation than the world has ever known and towards conditions which will ensure a much happier humanity and which will see the end of national differences, of class distinctions, whether based on an hereditary or a financial status, and which will ensure a fuller and richer life for everyone.

It will be obvious that very many decades must elapse before such a state of affairs will be actively present, but it will be decades and not centuries, if humanity can learn the lessons of war and if the reactionary and the

conservative peoples in every nation can be prevented from swinging civilisation back on to the bad old lines. But a beginning can immediately be made. Simplicity should be our watchword for it is simplicity which will kill our old materialistic way of living. Co-operative goodwill is surely the first idea to be presented to the masses and taught in our schools, thereby guaranteeing the new and better civilisation. Loving understanding, intelligently applied, should be the hallmark of the cultured and wiser groups, plus effort on their part to relate the world of meaning to the world of outer efforts for the benefit of the masses. World citizenship as an expression of both goodwill and understanding should be the goal of the enlightened everywhere and the hallmark of the spiritual man, and in these three, you have right relations established between education, religion and politics.

All the work being done now is definitely transitional work and therefore most difficult. It infers a bridging process between the old and the new, and would present almost insuperable difficulties were it not for the fact that the coming two generations will bring in those types of egos who are competent to deal with the problem. Upon this fact those of you who are concerned with the educational system and situation, and who are bewildered by the presented vision and by the task of approximating the cherished possibilities, must rest back with confidence. Clear thinking, much love and a sense of true compromise (note this phrase) will do much to lay the needed foundations and keep the door of the future wide open. A balancing process is going forward in this interim period, and to it the modern educator should pay due attention.

Soul Anchors

I can perhaps indicate the nature of this process. I have stated here and elsewhere that the soul anchors itself in the body at two points:

1. There is a thread of energy, which we call the life or spirit aspect, anchored in the heart. It uses the blood stream, as is well known, as its distributing agency and, through the medium of the blood, life-energy carries regenerating power and co-ordinating energy to all the physical organisms and keeps the body whole.

2. There is a thread of energy, which we call the consciousness aspect or the faculty of soul knowledge, anchored in the centre of the head. It controls that response mechanism which we call the brain, and through its medium it directs activity and induces awareness throughout the body by means of the nervous system.

These two energy factors, which are recognised by human beings as life and knowledge, or as living energy and intelligence, are the two poles of a child's being. The task ahead of him is to develop consciously the middle or balancing aspect which is love or group relationship, in order that knowledge should be subordinated to the group need and interests, and that living energy should be turned consciously and with intention into the group whole. In doing this a true balance will be achieved and it will be brought about by the recognition that the Way of Service is a scientific technique for the achieving of this balance. Educators therefore have three things to bear in mind during this present period of transition:

1. To reorient the knowledge, the consciousness aspect or the sense of awareness in the child in such a manner that he realises from infancy that all that he has been taught or is being taught is with the view to the good of others more than of himself. He will therefore be trained to be definitely forward looking. Information as to the past history of the race will be given to him from the angle of the racial growth in consciousness and not so much from the angle of the facts of material or aggressive achievement as is now the case. As the past, in the child's mind, is correlated with the present, his capacity to correlate, unify and bridge, in the different aspects of his life and on various planes, will be developed.
2. To teach him that the life which he feels pulsing through his veins is only one small part of the total life pulsing throughout all forms, all kingdoms in nature, all planets, and the solar system. He will learn that he shares it with all that exists, and that therefore a true blood brotherhood is everywhere to be found. Consequently, from the very start of his life, he can be taught relationship, and this the small child will be apt to recognise more quickly than will the average adult, trained in the ways and attitudes of the old age. When these two realisations, responsibility and relationship, are inculcated in the child from infancy, then the third objective of the new education will come with greater ease.

3. The unification in consciousness of the life impulse and the urge to knowledge will lead eventually to a planned activity. This planned activity will constitute service, and this, in its turn, will do three things for the child who is taught to practise it:

- a. It will serve as a directional agency from the earliest years, finally indicating vocation and avocation and thus aiding in the choice of a life career.
- b. It will draw out the best that is in the child and will make him a magnetic radiating centre in the place where he is. It will enable him to attract to himself those who can help him or be helped by him, those who can serve him and whom he best can serve.
- c. It will therefore make him definitely creative, and so enable him to spin that thread of energy which, when added to the life thread and to the consciousness thread, will link head, heart and throat into one unified and functioning agency.

The meeting of the three aforesaid requirements will be the primary step, made on a racial scale, to the building of the antahkarana or the bridge between:

1. Various aspects of the form nature.
2. The personality and the soul.
3. The man and other human beings.
4. The man as a member of the human family, and his environing world.

You will note from this that education should be basically concerned with relations and interrelations, with the bridging or the healing of cleavages, and thus with the restoration of unity or synthesis. The establishment of the science of right relations is the next immediate step in the mental unfoldment of the race. It is the major activity of the new education.

The Aquarian Age

As a result of the bridging work which will be done in the immediate one hundred and fifty years ahead of us, the technique of bridging the various cleavages found in the human family, and of weaving into one strong cable the various threads of energy which tenuously as yet connect the various aspects of the inner man with the outer form, will have made so much progress that the bulk of the intelligent people in the world and of all classes and nations will be integrated personalities. When this is the case,

the science of the antahkarana will be a planned part of their training. Today, as we study this science and its related sciences of meditation and service, the appeal will be only to the world aspirants and disciples. Its usefulness will only be found at present to be for those special incarnating souls who are today coming into incarnation with such rapidity as a response to the world's need for help. But later the appeal will be general and its usefulness more nearly universal.

It is needless for me to outline for you the nature of the educational systems of the Aquarian age because they would prove most unsuitable at this time. I mention them as it is necessary to remember that the work done during the next two centuries in the field of education is definitely temporary and balancing, and that out of the fulfilment of the task assigned to education will grow those more permanent systems which, in the new age, will be found flourishing everywhere.

Three major sciences will eventually dominate the field of education in the new age. They will not negate the activities of modern science but will integrate them into a wider subjective whole. These three sciences are:

1. *The Science of the Antahkarana.* This is the new and true science of the mind, which will utilise mental substance for the building of the bridge between personality and soul, and then between the soul and the spiritual triad. This constitutes active work in substance subtler than the substance of the three worlds of ordinary human evolution. It concerns the substance of the three higher levels of the mental plane. These symbolic bridges, when constructed, will facilitate the stream or flow of consciousness and will produce that continuity of consciousness, or that sense of unimpeded awareness, which will finally end the fear of death, negate all sense of separateness, and make a man responsive in his brain consciousness to impressions coming to him from the higher spiritual realms or from the Mind of God. Thus he will more easily be initiated into the purposes and plans of the Creator.
2. *The Science of Meditation.* At present meditation is associated in the minds of men with religious matters. But that relates only to theme. The science can be applied to every possible life process. In reality, this science is a subsidiary branch, preparatory to the Science

of the Antahkarana. It is really the true science of occult bridge building or bridging in consciousness. By its means, particularly in the early stages, the building process is facilitated. It is one of the major ways of spiritual functioning; it is one of the many ways to God; it relates the individual mind eventually to the higher mind and later to the Universal Mind. It is one of the major building techniques and will eventually dominate the new educational methods in schools and colleges. It is intended primarily to:

- a. Produce sensitivity to the higher impressions.
- b. Build the first half of the antahkarana, that between the personality and the soul.
- c. Produce an eventual continuity of consciousness. Meditation is essentially the science of light, because it works in the substance of light. One branch of it is concerned with the science of visualisation because, as the light continues to bring revelation, the power to visualise can grow with the aid of the illumined mind, and the later work of training the disciple to create is then made possible. It might be added here that the building of the second half of the antahkarana, that which bridges the gap in consciousness between the soul and the spiritual triad, is called the science of vision, because just as the first half of the bridge is built through the use of mental substance, so the second half is built through the use of light substance.

3. *The Science of Service* grows normally and naturally out of the successful application of the other two sciences. As the linking up of soul and personality proceeds, and as the knowledge of the plan and the light of the soul pour into the brain consciousness, the normal result is the subordination of the lower to the higher. Identification with group purposes and plans is the natural attribute of the soul. As this identification is carried forward on mental and soul levels, it produces a corresponding activity in the personal life and this activity we call service. Service is the true science of creation and is a scientific method of establishing continuity.

These three sciences will be regarded eventually as the three major concerns of the educational process and upon them will the emphasis increasingly be placed.

We have now laid the ground for a con-

sideration of the three sciences which will dominate the thought of educators in the coming age. The building and the development of the antahkarana, the development of the power to control life and to work white magic through the science of meditation, and also the science of service whereby group control and group relationship are fostered and developed, these are the three fundamental sciences which will guide the psychologist and the educator of the future. These will also cause a radical change in the attitude of parents towards their children and in the methods which they employ to train and teach them when they are very young and in the formative years of their consciousness.

It should here be remembered that these parents themselves will have to be brought up under this new and different régime and will themselves have been developed under this changed mode of approaching the educational process. What may therefore seem to you mystical and vague because of its newness, or its idealism and its emphasis upon a seeming abstract group consciousness, will seem to them normal and natural. What I am here outlining to you is a possibility which lies ahead for the next two or three generations; I am also referring to a recognition which a new educational ideology will normally permit to govern the mode of instruction.

from EDUCATION IN THE NEW AGE, pp. 88-98

The keynote of the new education is essentially right interpretation of life, past and present, and its relation to the future of mankind; the keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in man; whilst the keynote of the new science of politics and of government will be right human relations.

from PROBLEMS OF HUMANITY, 1964 edition, p. 65

Part 2

Parascience and Theories of Personality

by Mary Scott

For the scientist trying to use both inner and outer experience, it is necessary to observe with detachment and to examine exactly what is there without either preconceived ideas or irresponsibility to the patient.

Spiritual Healing

I have made a special study of what is generally referred to as 'spiritual' healing because a medium once told me I had a healing gift which she would like me to use at her healing centre. Though her statement was completely unexpected, I said I would like to come and see for myself if what she said was true. The group was a spiritualist one which assumed that spirit doctors directed the healing and that the human healers merely acted as channels through which energy was stepped down and entered the patient. In some centres healers are given preliminary training and perform 'passes' over their patients in ways taught them by the guide-doctors. In others, like the one in which I found myself, no formal training is given and each healer operates in the way that comes most naturally to him.

When I entered the healing rooms I first worked under what I call an 'active' healer who passed his hands systematically over 'the etheric double' of his patients. My rôle was confined to directing my hands to various parts of the body at his request. As far as I was aware nothing at all happened. I had no experience which in any way verified the hypothesis that I possessed a healing gift. Presently, however, I was transferred to work with a 'passive' healer and immediately my experience altered. I was amazed to find my hands, apparently of their own volition, moving towards various bodily regions, sometimes towards organs and sometimes the big nerve plexi.

In this situation many of my psychological colleagues would have stopped at once. There is a general tendency to regard all 'dissociation states' as morbid and not to be encouraged. My spiritualist friends, on the

other hand, took the view that my activities were evidence that I was being used by spirit guides and was a natural medium. The point about trying to be scientific and at the same time use one's inner as well as outer experience for empirical verification is this. One tries to observe what is happening with detachment and, putting all pre-conceived theories on one side, examine exactly what is there. This I tried to do and I tried to do it without any sort of irresponsibility to the patient. Before I became a psychologist I was a nurse and two professional trainings reinforced one another in giving priority to his welfare.

That the activity involved E.S.P. was soon proved from outside. As the workers in this group left all direction of treatment to their discarnate colleagues we were frequently confronted by people of whose physical condition we knew nothing. Thus, when I found my hands working in certain areas, my mind was at work considering what ailments they were suffering from and whether my hands were over the disturbed areas or not. At first this caused me considerable anxiety until I found that what my hands had been doing made medical sense while patients often seemed better and never any the worse for their ministrations.

So much for the observation of the external aspects of this healing activity. But what about my internal reactions? The first thing I noticed was that there was no fall in the level of consciousness. I not only felt perfectly clear-headed, I also felt completely myself. The salient characteristic of the exercise was that I did not consciously direct *what* my hands were doing, only *when* they did it.

I next tried to analyse my subjective reac-

tions to various explanations regarding who or what was directing this apparently autonomous process. At variance with the experience of many healers, I could discover no feeling that any alien presence was assisting me in any way. It seemed to me that what was using my hands was not someone else, but some part of myself with greater knowledge than I had and the capacity to scan the perceptual field with subtler discrimination than is possible at the level of ordinary sense perception. Moreover, it did not so much depress consciousness in making use of the musculature as bypass it.

Implications

I was next faced with the implications for those who have such a gift, who are so constituted that they can modify the energy field of another person. To what extent, for example, are they justified in going into this field without knowing a great deal more about what they are doing? May they not merely remove artificially something which will reinstate itself later? Or, if the same symptom does not recur, may it not be replaced by another? My later investigations into this sort of healing have confirmed that these consequences do follow in a great many cases. Any psychologist who takes a psychosomatic view of illness would expect this. It is not bodies which become ill, it is people. Bodily illness, like psychic illness, implies that the individual is not using his bodily and psychic equipment in the right way. It is even possible to take a psychogenic view of infectious diseases when one considers that one man's resistance to germ invasion may be absolute while another will succumb almost before attacked.

My personal conclusion is that magnetic healing should not be directed towards the body unless it is accompanied by psychotherapy aimed at helping the patient to handle himself better as a person. Many bodily conditions are attempts by the body to relieve inner tensions by taking over stresses which really belong in the psyche. By merely removing the physical symptoms one can force back into the psyche conflicts which the patient may be too emotionally unstable to control. From the point of view of patients the divorce between doctors and healers in this field is unfortunate to say the least.

The emergence of an autonomous healing gift and my attempt to analyse it were pivotal events which gave me a chance to develop a scientific attitude towards problems I had not previously considered susceptible to proof in scientific terms. At first, however, I merely tried to find out as much as possible about other people's experience as healers. I discovered, for instance, that the range of individual differences was very wide; that notions about what went on during the healing sessions varied enormously and were usually based on religious or metaphysical presuppositions deriving from the teaching of some religion, occult system, or from theories of healing propounded by the guides of mediums in trance. Most healers regarded themselves as channels for spiritual forces, some feeling the energies involved were 'psychic' whilst almost none seemed to consider the possibility that they were physical, even though some were actually using physical instruments to measure their effects. I also discovered that fellow psychologists could offer little which helped to explain either the nature of the gift or its *modus operandi*. The work of Coghill and Alexander threw some useful light on the autonomous activity of the musculature, but none on the higher centre of consciousness from which it appeared to be directed. The Freudian view was expressed by a charming psychoanalyst who said he would find it upsetting if he found any bit of himself 'going off on its own'. The Jungian reaction was more complex. Theoretically the personality theory of Jung seems to me the only one which achieves an adequate scientific hypothesis to explain clairvoyance, clairaudience, telepathy and the various psi-phenomena which affect consciousness. The fact that my healing gift involved no change in consciousness made it difficult to fit into the Jungian system. Indeed, without some modification of it in directions which we will discuss later, I question whether it can be done.

As a psychologist I do not owe allegiance to any particular school or method but attempt to help people solely in terms of their need. However, as I mentioned in a previous article*, those who come to me are

* 'We Only Put Them in the Way', *World Union-Goodwill*, June 1963.

increasingly cases of spiritual stress, people whose fundamental need is for the sort of wholeness which can only be found when the conscious self of the person is operating in harmony with all that is within him whether above or below the level of consciousness. In working with such individuals one finds oneself constantly indebted to Jung whose individuation psychology is the nearest we have come in the west to a scientific theory of the whole man. His concept of the Self in contradistinction to the ego gives the spirit, for the first time in the development of depth psychology, a place in the comity of human nature. Psychology is much in his debt.

Uses of Painting

As a part of Jungian therapy patients are encouraged to paint, not just as occupational therapy, but in order to help them release pent up energy and provide additional aids to diagnosis. This painting was soon found to be a healing activity in its own right, as if there were layers of personality which were best relieved and modified not by words or drugs but by the power of transforming symbols. The next development that threw light on my healing gift came when a deeply disturbed patient with asthma responded almost miraculously to painting therapy. It occurred to me that, if I was right in thinking my healing was directed from a higher centre of consciousness in myself, it could use my hands for other purposes than healing. I decided to put this to the test by asking this higher centre a question capable of a diagrammatic answer on paper.

It was essential to devise a clear-cut question which was both simple and concrete. I decided to ask why painting could be therapeutic and asked that the answer should be given in terms of an actual person with a particular complaint. The drawing that came was both informative and surprising. The answer to the general question appeared in my mind intuitively and was to the effect that painting helped to 'earth' the healing energies involved, bringing them right down into the body. Then a torso was drawn in outline after which there was a short pause. Addressing some unspecified entity I said, 'Could we

next have a symbol for you?' and high up on the left of the picture appeared a cross extending out from a circle the whole surrounded by radiating lines of gold. After another pause I said, 'Well, how do things work?' and the drawing continued. First the radiating circle was filled with blue and then, below and separate from the 'You' symbol, a process was delineated diagrammatically. It was a process involving the centres which are sometimes called *chakras*. These centres are quite familiar to me and I deal with them in my healing work. If I had not known about them presumably my question would have been answered in a different way. In the Hindu medical treatises the system of *chakras* is a system of energy centres in the invisible anatomy of the individual. They relate to different regions of the body when they transmit energy downwards, but appear to have counterparts at higher levels. It is through them that energy apparently passes up and down from one level to another.

Resonance

In my diagram the movement of energy through the *chakra* system was drawn in three stages suggesting energy being stepped down through three levels. The whole process was set going by the higher or spiritual self, represented by the radiating symbol, at the moment its centre was filled up with a particular blue which I later learnt represented healing or grace. The *chakras* were drawn beginning at the side furthest away from the body, an energy circulation being established between them and the body only at the final stage of the process. I was struck when looking at the completed drawing by the fact that there was a disjunction between the spiritual self symbol and the lower part of the diagram. I asked about this and the answer was that the spiritual self acts on psychic and physical levels, which must therefore be somehow different in kind, by resonance. I have done a number of diagrams of this kind in connection with different patients and no two have ever been exactly alike. The only constant factors have been the origination of activity in the radiating symbol and the movement of energy from above downwards, never in the reverse direction.

The value of this series of diagrams was that it led me to initiate a 'teaching dialogue' with this 'higher self,' seeking all the time to interpret objectively and with sufficient independence of mind not to swallow answers whole. In time it became clear that I was being helped to ask the right questions as well as being given useful information. It was at this point that I felt it was safe to use this technique to clarify and assist with the problems of others, but that great caution would always be needed.

In doing this, I assume always the presence of the spiritual self of the person who has come for help. Provided a person can paint in this way at all, and for various psychological reasons not all can, we can establish exactly the same teaching-healing process for them as I used so effectively on myself. The only difference is that whereas I, through long training, could interpret my own pictures, those who come to me cannot. Many are extraordinarily blind about the implications of what their own hands have painted and what is clearly there before their eyes. This would surprise no seasoned psychotherapist, but it disappoints those who feel that once contact is made with the spiritual self insight necessarily flows into consciousness. Unfortunately it does not. This is, of course, because the same factors which make us blind to unwanted problem parts of ourselves in ordinary life also get between us and seeing readily the full implications of these symbolic statements, even when they dramatise our situation quite explicitly. Hence the need for trained interpreters.

One of the things which strikes me very forcibly when working with people in this way is the extraordinary collaboration which develops between the interpreter and the spiritual self of the patient. All who paint for me do so in a consistent colour language so that, irrespective of whose painting it is, I can now feel safe in assuming certain colours refer to certain categories of energy. Similarly particular aspects of the personality tend to be symbolised in much the same way in the material of many different people almost as if I am being taught a personality theory as well as being assisted as a therapist.

And indeed I think I am, for some of my own most interesting paintings came when I was trying to puzzle my way through difficulties arising out of certain Jungian conceptions which did not seem to agree with my own empirical findings. Insofar as I belong to any school of depth psychology, I am a Jungian, but there are certain parts of Jung's conceptual framework which have consistently conflicted with something in my personal apperceptive mass. One of these is his division of the individual into two main selves, the ego or ego complex, and the Self. In his system the Self is the totality of the individual within which the ego is the conscious self, the I with which we identify. In my work it has seemed to me that there are never just two selves, ego and Self, trying to become whole; or, alternatively, just one Self trying to achieve wholeness by bringing the ego into line; there seemed to be three distinct but interconnected selves striving for wholeness in themselves as well as alignment within a circumscribing totality.

A Theory of Personality.

When I put my difficulty into question forms and asked, 'How many selves are there and what is their relation to one another?' a very clear and beautiful painting came. It is only one version of a statement which is being confirmed from within the depths of the psyche of all who are sharing in this spiritual work.

The painting itself is very simple. Balanced on a stylised green hill are two circles resting lightly on one another. The lower one is green with a rose-coloured centre. The upper one is golden yellow and winged. Its centre is blue and the wings are so painted that one feels that at any moment the whole complex might lift off into the air. Set at the back of these two circles, deriving from them rather than attached to them, is a third and more complicated one. Round its circumference are two concentric rings, the outer one golden yellow like the upper circle, the inner one green like the lower circle. Within the concentric rings the space is divided equally so that the upper half is blue and the lower pink, these shades also being similar to those filling the original pair of circles.

Interpreting what had been painted it seemed to me that these three circles referred to the spiritual self (yellow/blue), the instinctive self (green/pink) and the conscious self. Both the instinctive and spiritual selves lie outside consciousness and could, I suppose, be correlated with the low self, sub-conscious, and the high self, superconscious, of the *Kahunas* or God and Nature in the less personalised language of religious philosophy. The connection between feeling (pink) and instinct on the one hand and between knowing (blue) and the spirit on the other is found in all my psychotherapy to be real and important.

I found the statement about the conscious self equally instructive. It appears to confirm the Biblical assertion that we have a spiritual body, outer concentric circle, and a corporeal body, inner green concentric circle. It suggests, moreover, that as well as demanding harmony between these two aspects of our nature, spiritual health requires equal value being placed on head and heart.

What the diagram seems to be saying is that we are in touch with nature through our feelings and our 'corporeal', or temporal, body while we are in touch with the spirit through our minds and our 'spiritual', or eternal, body. My own impression is that neither the winged golden circle in the forefront of my picture, nor the lower green one, represents parts of us merely as personalities. They could also symbolise wider groups in which we inhere in the natural and spiritual orders respectively and with which we are constantly *en rapport* through our spiritual and natural bodies. About this I cannot of course do more than speculate but, if I am right, we have a clue to two types of mystical experience, religious mysticism and the pantheistic type of mystical experience so common among primitives and adolescents. They might also help to explain and differentiate between such phenomena as absent healing and telepathy.

The need for a proper harmony between

the spiritual and instinctive aspects of our nature is as much implicit in this statement as the need for a balance between head and heart. There is nothing here to suggest any inferiority of 'the flesh', rather the spiritual circle rests on the natural one in such a way that they appear as two aspects of one whole. In my professional experience we ask for nothing but trouble if we devalue either of these orders of reality in our pursuit of either spiritual or worldly goods. The separated yet derived conscious self has the power to do this but the results are always painful and re-evaluation is always forced upon it in the long run. Nature, like God, is not mocked.

It was pondering this picture which made plain to me why healing, painting and other creative activities can by-pass consciousness. It is because of the close affinity between the spiritual and instinctive parts of our nature which makes possible direction of the body by higher aspects of the total self as well as lower ones. Not all autonomous activities, autonomous from the point of view of the conscious self, are necessarily automatic reactions resulting from habit and subliminal reasoning or due to usurpation of voluntary control by discarnate entities or lower, sub-conscious elements within the personality. They can be, however, hence the need for caution.

Needless to say all the conclusions I have come to on the basis of my own experience and data which has accumulated in my work with others, are only tentative ones. There is as much evidence for the individual uniqueness of persons as there is evidence that we have much in common. Only time and many empirical studies will enable us to speak with authority about the nature of man. However, in our studies, to be scientific does not require that we lose hold on our imaginations or throw overboard all the insights of the ages. Let us rather take a wide view of science and see how many things long thought to lie outside the scope of scientific inquiry can be made part of parascience and ultimately of science.

(Concluded)

The Stream of Yoga

by Hugh D'Andrade

Renew Your Life Through Yoga, by Indra Devi. Prentice-Hall, Inc., Englewood Cliffs, N.J.

The Textbook of Yoga Psychology, by Rammurti S. Mishra, M.D. The Julian Press, Inc., New York.

FOR thousands of years an ever-flowing stream of Yoga has brought inspiration and strength to followers in the east, and now the same stream is flowing into our western world, bringing its virtue to those who are drawn to its aeonian waters. For if the adherents of Yoga are on the increase in the western world, it is because Yoga can show practical results and can help in solving some of the problems of our times.

Since the turn of the last century, when Yoga became known to the western public, countless students have found in its practice health and serenity and joy; many have found wisdom and a direct, intimate relationship with the divine. It is not surprising, then, that popular interest in Yoga is increasing, for many thinkers are seeking a remedy for the *malaise* of our times. Our daily newspapers offer evidence that mass civilisation needs certain qualities: for instance, serenity, self-discipline, tolerance.

Whereas our isms and religious traditions are exclusive and dogmatic, Yoga is tolerant and inclusive, recognising that various temperaments advance most satisfactorily by following paths natural to their bent, though the goal is the same. Thus we find the well-known divisions:

HATHA YOGA	The path of physical discipline
KARMA YOGA	The path of work in the world
BHAKTI YOGA	The path of devotion
RAJA YOGA	The path of mind

There are other schools not as widely known: Jnana Yoga, the path of wisdom, sometimes called Yoga Vidyha; Laya Yoga, dealing with the centres; Mantra Yoga, dealing with

sound, meaning, poetry and rhythm; Agni Yoga, the path of fiery will; and the Integral Yoga which Sri Aurobindo sought to develop for the modern world. Of course the upsurge of Yoga nowadays is also due to the emergence of teachers with wisdom and experience, able to teach and write with inspiration and power. There are two new books worthy of note, written by competent authors who elucidate their topics in this inspiring way.

One book is by Indra Devi, *Renew Your Life Through Yoga*. The other book is *The Textbook of Yoga Psychology*, by Rammurti S. Mishra, M.D. Interestingly enough, both books bring a message which points in the direction of that ultimate synthesis of Yoga hoped for by many thinkers. There is a well known prophesy that the Yoga of the new age will be a synthesis, the merging of ancient wisdom with a new, intuitive grasp of present and future needs; and thus these two books are worthy of note, not only because of their individual merit in their own spheres, but because they point in the direction of synthesis.

Hatha Yoga

Indra Devi, the author of *Renew Your Life Through Yoga*, is a well known teacher of Hatha Yoga, or to be more accurate, its modification for modern students. This book is the third by Indra Devi; her second book, *Yoga for Americans*, describes the Yoga which she has been teaching in the United States for many years. Now, in her third book, Indra Devi's classification of Yoga is of particular interest, because she says explicitly that Hatha Yoga 'has seven stages, and the last four stages merge into Raja Yoga'.

To some students this point of view may

not be new, but it is this tendency towards synthesis which makes her work so interesting and significant. Her advice on *pranayama*, breath control, is very much like the advice of Alice Bailey. Indra Devi says: '... Prana-yama must be started under the guidance of a highly experienced and honest teacher, and to find such a teacher even in India often requires long patient waiting and search'.

Unfortunately some books on Hatha Yoga give *pranayama* rhythms and directions which have proved dangerous to beginners, so that her advice is worthy of commendation. Though Indra Devi elucidates rhythmic breathing and enlarges on its technique, she is careful to say of *pranayama* and its involved technique: 'No such pranayama exercises are described in this work, for no one should attempt to learn them merely by following written instructions'.

The book emphasises rhythmic breathing, not as taught in popular gymnastics, upper chest breathing and expansion, but as taught in Yoga: breathing by the expansion and contraction of the lower ribcage, without lifting the shoulders or chest. It is indicated, of course, that such special breathing exercises will ultimately have a beneficial influence on the ordinary breathing processes. Careful students will note and approve of Indra Devi's advice to contract the abdomen during exhalation.

Throughout the book there are incidental references to healing as the result of postures and exercises, but Indra Devi does not emphasise this aspect of her work. Indeed, her reticence in this respect is to be admired, for though it would be easy to emphasise such healings, she preserves her calm intent to present Yoga chiefly as a spiritual discipline.

The *Textbook of Yoga Psychology* by Dr Mishra is unique in that it achieves the aim of its title. Books on Yoga are many and diverse, but the scope of Raja Yoga is so comprehensive and profound that a work on this topic must be of marked excellence to merit the title of *Textbook*. Such a book should be of sufficient scope to qualify as a work of reference; it should be a work of scholarship; and it is all the more valuable

if it incorporates the experience of one grounded in the practice of his art or science. This work meets all these requirements, and the author shows in every line his practical acquaintance with the Yoga he elucidates.

Perhaps the second part of the title, *Yoga Psychology*, is not as descriptive as the words might suggest, for the term psychology may imply limitations to those students who find modern psychology interesting, but hardly profound. There are no such limitations in Dr Mishra's work, however, for he does not use the word 'psyche' or its derivative 'psychology' in the limited western sense. He uses the word psychology to mean 'the entire field of mind; that is to say, the field of mind in the universe as well as the mind in man'. Thus the book covers the entire field of mind, individual mind and cosmic mind. It outlines the psyche of the universe as well as the psyche of man. Here is a textbook which says that the purpose of all books is to enable us to read the psyche of man and of the universe, for these constitute the one fundamental book of the universe, Reality.

More Comprehensive and Incisive

Comparing this work with other books of the past fifty years on Raja Yoga, one finds a directness which calls to mind the reiteration of Alice Bailey that students of coming generations will be more comprehensive and incisive in thought, more ready for truth. To meet such students on their own ground, therefore, the new teachers should be more direct, more practical, and yet profound.

This directness is evident in Dr Mishra's terminology, which goes to the heart of Patanjali's aphorisms. In early works, for instance, translations speak of devotion to *Ishvara*, the Supreme Lord; of meditation on *Ishvara*, and so forth. Dr Mishra's interpretation is of the essence, for he emphasises identification with the Lord *Ishvara*. He speaks of devotion and meditation, naturally, but his message has that immediacy which the word identification signifies.

In his commentary on *Identity with Ishvara* (II, 32) he includes mantras or seed thoughts to aid in the 'incorporation of virtues of *Ishvara*'. So inspiring are these verses that they might well make the book priceless to

certain students. The whole sweep of the book is like a tide which rises and lifts the students towards identification with *Ishvara*.

The same is true when aphorisms about the OM are translated and commented upon (I: 27, 28, 29). Not the mere repetition of the word, audibly or inaudibly, but its identification with the Lord *Ishvara* must be borne in mind. Thus the OM must be recognised as a true and dynamic synonym of *Ishvara*. Indeed, the insistence at this point is reminiscent of the symphonic emphasis on the AUM found in the twelve verses of the Mandukya Upanishad.

In the commentary on the use of OM there are references to *Nadam*, the cosmic music, and also significant hints that point in the direction of the secret doctrine of Samkhya. For some students these hints will be a revelation. Interestingly enough, the commentary makes it clear that at this point the student begins his real work; initiation or self-discovery does not imply that his work is finished, but that his achievement now leads to a new and stirring spiritual enterprise.

The book includes a rare feature, the Sanskrit original of Patanjali's aphorisms presented in English word-form. Dr Mishra, of course, is a Sanskrit scholar, and he presents a word-by-word translation of each aphorism, then a free translation which is more descriptive. In the commentary which follows, the author explains and elucidates his terms.

Dr Mishra has a succinct English style which he has evidently developed from experience in the course of teaching Yoga to classes in the United States. Because his idiom is terse and packed with meaning, the work requires study, but this is to be expected in a textbook of Patanjali's aphorisms.

Scientific and Psychological Book

Throughout the book Dr Mishra speaks to the west in its own scientific and psychological terms, for he is an endocrinologist, and has done graduate work and research in neurosurgery and psychiatry.

In accordance with his scientific idiom, he speaks of the chakras as nerve plexi; but he always adds an interpretation which lifts his description into the realm of subtle energies.

In speaking of disease, his positive statements show his standpoint, both as a medical doctor and as a teacher of Yoga. Thus:

'One should not worry about disease if it appears. One should rather be happy because it is passing away. One should continue to practise more vigorously if any disease symptoms appear. Repetition of OM and self-surrender to *Ishvara* will strengthen mindstuff to overcome disease and will bring spiritual energy. Continue practising; do not be concerned. Practice will cure one and make mindstuff free of disease.'

This advice is repeated again and again. The removal of disease is raised to the level of spiritual practice, and is regarded as a necessary part of the work involved in transforming the human personality into a divine personality. Here again we find that directness of approach and that scientific practicality so vitally needed nowadays.

Dr Mishra also refers to *asanas*, or postures, and exercises. In this sense he also presents a synthesis, or inclusive point of view, for he recognises that certain Hatha Yoga exercises may be adopted, with discrimination, by students of Raja Yoga. Incidentally, in his earlier book, *Fundamentals of Yoga*, Dr Mishra outlines and illustrates some of these postures and exercises.

There is an instructive difference in the number of Patanjali's aphorisms presented by Dr Mishra, as compared with the usual number found in many books. Dr Mishra says that he 'has adopted the system taught by his competent teachers who held that the original aphorisms were two hundred'. Many books here in the west contain 195 aphorisms.

It is in the Fourth Book of the aphorisms that the important additions appear. Instead of 34 aphorisms, there are 38; and the final aphorisms, 35 to 38, elucidate *Kaivalya*, liberation, as expounded in aphorism 34. Thus aphorism 35 declares that *Kaivalya* and *Nirvana* are identical. This elucidation has a profound significance for our modern world, inasmuch as it presents *Kaivalya* as the positive aspect of *Nirvana*. The western world, inclined to view *Nirvana* as a negative state, needs this presentation. Aphorism 37 states: 'In the state of Liberation there is vision and perception of Self, *Purusa*, in the entire universe, and *vice versa*, vision and perception of the entire universe in *Purusa*.'

Here indeed is positivity in its primal and ultimate state.

Nirvana

Here, too, as the stream of Yoga flows into the ocean of *Nirvana*, there may be a question which emerges for some of us, a question which concerns the alpha and omega of Being.

It is a question which the Buddha asked on the threshold of *Nirvana*, and answered for humanity. The great answer of the Buddha was his decision not to enter *Nirvana* while there were weary pilgrims who needed help on the Path. Again, it is a question which the *Bhagavad Gita* answers in its own terms, for the whole book implies that Krishna dwells in that state of consciousness which embraces humanity and its needs, and not in a *Nirvana* remote from humanity.

'For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into being from age to age.'*

**Bhagavad Gita* IV.8, Radhakrishnan's translation.

And again, it is a question answered by the Christ in divine terms. During his final discourse before he departed for Gethsemane, the Christ made it clear that his disciples and

followers were included in his glory. Not alone does the Christ present himself to the Father; not alone, but with his body of followers throughout the ages:

'Neither pray I for these alone, but for them also which shall believe on me through their word;

That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . .

I in them, and thou in me, that they may be made perfect in one.'

(*John 17: 20, 21, 23*)

Here then, the question of liberation is answered in terms of divine love. Liberation, the final glory, is not entrance into a structureless, unpeopled universe, but entrance into a divinely structured, all-inclusive cosmos, integrated through a hierarchical order of being. In this cosmos the Greater includes the lesser with an omniscient compassion which penetrates all things and sustains the cosmos in beauty and harmony.

Perhaps the keynote of liberation is the freedom of the Liberated Ones to sound the hierarchical chords of creation in harmony with *Ishvara*. The idiom may differ in various traditions; but for many students this basic truth of the Hierarchy is the great synthesis which illumines liberation and gives harmony to the music of the spheres.

A Treatise on Cosmic Fire

A sixth edition of *A Treatise on Cosmic Fire* by Alice A. Bailey has just been published and is available now in the U.S.A., price \$11.50.

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Part 1

Our Higher Education — Inside Out

by Colby Dorr Dam

'If the human race is to survive, we shall have to make a revolutionary break with the traditional order of priorities in our loyalties. We shall have to transfer our paramount loyalty from our respective fragments of the human race to the human race itself.'

ARNOLD TOYNBEE

IN THE animal world nature produces an amazing variety of organic forms ranging from the ant to the elephant. With the advent of the human animal, however, nature seemed to stabilise the organic structure; and there are, on earth, no living forms higher or more complex than the human body. In human nature, the evolutionary process shifted from its objective diversity to focus on the subjective development of a single, self-conscious species. Mankind therefore differs from his animal forebears in his capacity to shape his environment, develop his society and form his institutions in the texture and dimensions of his own self-image; and this applies all the way from the tribal village of the African veldt to New York City.

What, then, does the general design of our U.S. self-image look like in 1964? It is Puritan, Protestant, with Roman Catholic and Jewish overtones, secular, classical, democratic, idealistic, capitalist, pragmatic, objective, scientific, utilitarian, agricultural, financial, commercial and industrial. The dynamic mixture of these somewhat irrelevant components on a big, virgin continent, rich in raw materials and natural resources, swept the U.S.A. forward headlong in less than two centuries, from a handful of rebellious colonists to a major, free-world power.

From the Revolutionary War and the framing of our Constitution, the academic process and its intellectual fruits have set the patterns, fed the growth and formed the character of our national culture. What is this process today? How 'high' is 'higher education'? What is it doing to and for our national self-image? For answers, let us first take a quick look at the curriculum of a typical, medium-sized, eastern American university.

The University of Pennsylvania

Total enrolment: 18,350. Full-time, 10,350. Undergraduate, 5,900. Graduate-professional, 4,450. Faculty, 3,500. Schools, 9 undergraduate, 10 graduate and professional. Number of courses, 2,000 (approximately). Libraries, 1,750,000 volumes. Operating budget (1962-63), \$65,000,000. Endowment, \$81,000,000. Research: 800 research and training projects (1961-62) supported by \$19,000,000 in contracts and grants from governments, foundations and business — about half in the medical sciences.

SCHOOLS: Graduate School of Medicine; School of Medicine; School of Allied Medical Professions; School of Social Work; Graduate School of Fine Arts; Nursing School, with Graduate Division; College of Arts and Sciences, with Graduate School; College of General Studies; College of Liberal Arts for Women; Wharton School of Finance and Commerce, with Graduate Division; School of Chemical Engineering; Towne School of Civil and Mechanical Engineering; Moore School of Electrical Engineering; School of Metallurgical Engineering (Engineering Schools have Graduate Divisions); Law School; School of Dentistry; School of Veterinary Medicine; Graduate School of Education; Annenberg School of Communications, Radio and Television; Wistar Institute of Anatomy; Henry Phipps Institute, (Medical Research); Fels Institute of Local and State Government; Albert M. Greenfield Centre for Human Relations.

This is the general type of curriculum which reflects the major elements of our U.S. self-image. It is primarily a child-prodigy, born of the Protestant marriage between our free enterprise economy and the applied, natural sciences. This surprising youngster has done

a spectacular job in producing the ideas and techniques which have raised the U.S. standard of living to a level roughly six times as high as the world's average. As a result, this nation has become, in the eyes of mankind, a kind of earthly paradise where, if you pushed the right buttons, anything could happen. Excellent as far as it goes, it looks today, in terms of the record of events since Yalta, like a Model T Ford on an interstate turnpike. What it seems to lack is: (1) balance, in terms of its structure; (2) integration, in terms of its presentation to students; (3) synthesis, in terms of its meaning for life on our planet in 1964. For a standard of living is not necessarily a reason for living; and the intellectual process, regardless of its swarm of special knowledges and the brilliance of its achievements, is not the goal of human evolution. Let us, then, take another quick look at the intellect itself. For if we can determine what it really is and where it stands we can, perhaps, see, with clearer vision, both the problems and opportunities of our academic process.

On the subjective side, what does the human organism look like in terms of evolution? It is an ever-moving synthesis of inter-related, yet quite different, life-energies; atomic, sensational, organic, instinctive, emotional, the objective mind, the human intellect and spiritual reason. Thus, at intellectual levels of experience and expression, we are dual creatures with two minds, looking in two directions at once. Our focus of attention, therefore, ceaselessly shifts between the inner qualities and values of the subject, and the outward facts of the object and the senses. Thus intellectual personality could be defined as the relation between: values-facts; reason-instinct; mind-body; love-passion; metaphysics-physics; religion-science; quality-appearance etc. In these terms, our academic process can be viewed as a kind of hyphen between the objective or scientific mind, which is far advanced, and the human intellect, which is, as yet, rudimentary.

This analysis, although valid as far as it goes, is also highly distorted. For personality, on intellectual levels, is far more profoundly a love-process than it is a mind-process. Indeed academic, like all other attention, is focused on that which it loves. People, and even professors, regardless of the letters

behind their names, create that in which they love and love that which they create. And the laws of love were not written at Harvard, Yale, Cambridge, Oxford or the Sorbonne. They are written indelibly into human evolution; and there is not much we can do about it.

Mutual Attraction Between Ideas

Therefore, to reach the heart of the intellectual process, it is essential to understand love, not only in romantic terms, but as the mutual attraction between ideas. For it is this attraction which integrates the objective mind with the human intellect. Thus, to hold the attention of students to any kind of teaching, it is necessary to address the head and heart simultaneously, with an informed and logical idealism. Indeed, when stripped of their emotional fabric, both types of mind lose their focus and quickly degenerate into a furious pursuit of the meaningless. On the other hand, when the idealism which drives both minds forward, is dynamic and vital, the human intellect, slowly yet inexorably, assumes direction and control of the objective mind, and creative faculty expands from the natural into the human order. In the free world this is, of course, happening now on a wide scale, both at home and abroad.

In the political process this expansion of faculty is symbolised in the United Nations. But we have no United Nations for the intellectual process. Thus our State Department finds, often to its amazement, that it takes much more than bushels of wheat or tons of steel to correlate and integrate the thinking of races, nations, cultures, creeds and classes.

It is the same story in our academic ritual where the love of money and the love of ideas meet in head-on collision. In that collision, the whole, pervasive power of our national self-image tends to transform the question of youth: 'What shall I be?' into the question: 'What can I earn?' With big corporations waiting on the campus at graduation time to skim the cream of our intellectual production, the academic degree is usually stamped with the dollar sign. It then becomes either an introduction to a handsome starting salary at an executive desk in an air-conditioned office, or a reserved seat ticket to an employment agency. Now there is nothing wrong

with this procedure provided higher education gives its graduates a reasonable chance to understand the difference between what money can buy and what it cannot buy. It has not, it does not; and a glance at the research programme outlined above may suggest why. Eight hundred research projects, \$19,000,000 in one year, devoted to the applied and pure natural sciences; not a dollar mentioned for research in the social sciences, the humanities and allied fields, which strive to understand personality, deal with human relations, define human values and integrate the head and heart of living, human experience. The same pragmatic pattern, diffused through thousands of unrelated, special courses ranging from the history of nations to entomology, permeates our whole academic Tower of Babel. It reminds one of a mammoth jig-saw puzzle in which each piece is cut from a different picture. In such circumstances, it is not surprising that some among our oncoming generations, threatened with atomic extinction, separated from the moral power and ethical conscience of the Christian tradition, should be staging pantie-raids, cheating on exams, 'fixing' basket ball games, 'throwing' football games, turning 'beatnik', flunking out, having nervous breakdowns over grades, getting drunk, killing themselves and others in auto crashes or sleeping with miscellaneous girls at week-ends. Why, indeed, should they do anything else?

In a profit-minded society it is, of course, easy enough to catalogue the well-publicised evils which higher education and our national climate have prepared for American youth. It is far more difficult to grasp, or even see, the moral decay and intellectual prostitution flowing from the sacred American virtues of yesterday which are the subtle vices of today. Two celebrated examples will, perhaps, suffice for the negative aspects of this brief commentary. (1) Our 'free' democratic U.S. Government, whose mind is focused in Washington, D.C. (2) Our 'free' enterprise economy whose mind is focused on Madison Avenue.

To understand our U.S. Government in terms of the moving American spirit requires not only an informed mind but a certain inner vision of the total consciousness of men and nations. For free government is a collective group enterprise and there is no real freedom

from the other fellow until we are free from ourselves. Washington, on the other hand, is a vortex of individualism with little grasp of the subjective causes which generate events, either here or abroad. It is a place where the powers of Federal law, money, idealism and public opinion meet in head-on collision.

Volatile, Explosive Relations

During eight years as a writer-analyst for the Tax Foundation; for Senator Byrd's Joint Committee on Non-Essential Expenditures and the Republican National Committee, this observer has been able to watch, at close range, the volatile, explosive relations between the American people and their Government. For the people want to have their pie and eat it too. They want lower tax rates yet they look to Government to do everything for them but brush their teeth. Whether it be a village post office, a county road, an interstate highway, a regional dam for irrigation, a farm subsidy, civil rights, old age assistance, or the arms programme, the story is the same. Let Uncle Sam do it.

Therefore the U.S. Congress is enveloped by lobbies and pressure groups which swarm over Capitol Hill like bees around a hive. This is a place where money is honey; and there are four major committee hives: House Ways and Means; Senate Finance; House and Senate Appropriations. Since Yalta, while American honey has been spreading around the world, Federal debt, spending and taxation have climbed, like a space ship, into the stratosphere; and bees were not designed for these multi-billion-dollar altitudes. They need the oxygen of fiscal realism before our Congressmen are stung so badly there is nothing left to tax. Caught in a complex network of local, state, sectional, regional, national, special interest and party demands, they still want to be re-elected. It is always easier to follow special-interest opinion focused in front of you than national opinion which is diffused or inarticulate. Hence, if Congress often says: 'Yes' when it should say: 'No', or *vice versa*, it is because its members fear that after the next election they may not be able to say anything. Thus, Washington is a feverish 'touch and go' place where anything can happen and usually does; a place where an unexpected, ten-minute telephone conversation between the White

House and a key committee chairman can change the course of American history. Moreover, because few citizens can visualise a billion dollars, the relevance between what politicians say before election and what they do after election becomes even more tenuous.

The same struggle, from a different angle, permeates the moral climate in which big business controls and operates the U.S. market place. Washington and Wall Street are brothers under the skin; and the officers and board members of the corporations listed on the New York Stock Exchange also believe they are what they merely represent. They are, as a whole, men of character, courage, culture, high ability, conscience and good-will. Within their economic field they have done and are doing a job of immense value both for this nation and for mankind; and there is no criticism involved in these comments. However, since Yalta, we have been engaged in a world war of the mind which is far more than economic. It involves the whole U.S. self-image, physical, emotional, moral, intellectual and spiritual. It is a war of human evolution itself, for which history offers no precedent; a war in which the lives of future generations hang in the balance.

In these circumstances, big consumer business has done a strange and interesting thing. Through the most pervasive communications system in the world, television, radio, magazines, newspapers, direct mail, hundreds of trade organisations, it has reached into every American home, eighteen hours a day, every day in the year, to induce the American people to identify what they buy with what they are. How does it operate? Its disciples and prophets of an earthly paradise, those charming, gracious, cultured and ingenious account executives from Madison Avenue, in their Brooks Brothers grey flannel suits and Harvard ties, have found a way all their own. Through the drill-hammer of commercials, singing and vocal; through headline, copy and illustration, assembled with all the glamour of our graphic arts, they have infiltrated their merchandise with most of the qualities and values which, in more humane and less greedy societies, help to civilise the human animal. 'Buy this bra and catch the man you want.'

'Give her this diamond and make your romance a reality.' 'Drink X-Cola and make new friends.' 'Use this lipstick for the mouth he'll want to kiss.' 'Buy this soap for the skin he'll want to touch.' 'Drive the car of the men who have arrived.' 'Smoke the cigarette which refreshes like mountain air.' 'Wear this suit and be a gentleman.' Such learned advice might be all right in a zoo where physical urges, instincts and sensations are a normal part of animal life; but it is not exactly designed to help the United States clarify its national image at home or abroad, avoid atomic liquidation or lead the free world into the future.

Future not for Sale

The future is not for sale; and insofar as they are merely military or economic, neither the free-enterprise image of the west nor the Marxist slave image of the east can rightfully expect to win the world war of ideas. For ideas are more than economic or military; and there is no such thing as a natural philosophy of the natural man. It will therefore be difficult or impossible to smash the Marxist fantasy that the poor are good and the rich, evil, until we know whether our own free institutions mean freedom for the animal instincts, sensory urges and money-worship of our nature aspects, or freedom for the qualities, values and aspirations of our human aspects. However, when we determine whether we are human animals or human beings, our American self-image may well have a new look and be greatly clarified; and we shall, perhaps, then be ready for a world-image of mankind which meets both the unique dimensions and high promise of our time.

Writing in the *New York Times*, the distinguished historian, Arnold J. Toynbee, puts it this way: 'If the human race is to survive, we shall have to make a revolutionary break with the traditional order of priorities in our loyalties. We shall have to transfer our paramount loyalty from our respective fragments of the human race to the human race itself.' How right he is will doubtless be more apparent to our academic fraternity and intelligentsia as they are able to realise and formulate the massive impact, on the objective mind and intellectual process, of the new space-time physics and quantum mechanics.

THE FORERUNNERS

by Foster Bailey

Alice A. Bailey
1880 — 1949

The Hierarchy needs accepted disciples to anchor new spiritual concepts in the consciousness of humanity, forerunners who will express these ideas and sound the right note at the right time. Such a forerunner was Alice A. Bailey.

THE PROCESS of anchoring a new spiritual concept in the consciousness of humanity requires careful planning and sustained effort and the services of an agent in the human family on the physical plane to express the idea and sound the note. If the project being undertaken is the result of direct action by the Hierarchy, an accepted disciple is needed. These people become the forerunners of spiritual progress by the race, and might loosely be classified as in the lower ranks of the age-old method of hierarchical work by use of Avatars.

The specific project, except in very rare cases, is often based upon previously presented concepts that already exist in the minds of a very few. In such cases they are amplifications and practical applications in the field of discipleship spiritual work in the world. The timing is of very practical importance.

Those spiritual workers who do not have physical brain cells developed which enable them to register the source of their inspiration or of the idea which has come to them, nevertheless often do essentially the same job as to quality and importance to the hierarchical planning as do others who have a direct conscious link. But such a link is a very great advantage, bringing, as it does, conscious sustaining power to carry on to effectiveness. It ensures the soul stability of the forerunner in his efforts. The soul does not tire; the personality does.

Alice A. Bailey was such a forerunner. She always insisted that her exact status on the spiritual Path, and in relation to the work of the Hierarchy, was a private matter, and of less importance to those reached by what she said and did than they imagined it to be. She was, however, what we term an 'accepted disciple' and claimed no more. In fact she

had a conscious link through to her own Master in the Hierarchy, the Master Koot Humi. This has deep significance in connection with her work. But what she stood for and what she accomplished does not depend upon the acceptance of the above statement, but upon the wisdom and usefulness of what she proclaimed and worked for.

The senior members of the new group of world servers are in essentially the same position as was Mrs Bailey, in varying degree. But like herself, they recognise the folly and the handicap to their work by claims of spiritual status or relationship to the Hierarchy or to a Master. The work done by the new group of world servers at that level is still pioneering and involves experimentation and, therefore, partial failure. This failure, however, does not matter as much as would seem to be the case and is generally simply a matter of delay.

The Hierarchy often anchors various influences in the consciousness of humanity long before much outward response can manifest. In such cases the anchoring of the spiritual point of light which carries the hierarchical impression, is the essential of the work; and those with a larger vision know that because it does not bear immediate fruit of any great consequence, even in the lifetime of the messenger, there is no real failure. In our materialistic and mechanistic age we habitually consider projects to have failed if they do not produce results measurable by the analytical mind in organised activity. In spiritual work this is not true. All through the ages there has been a golden thread woven into the slowly expanding consciousness of humanity which has carried the Ancient Wisdom and the esoteric teachings.

The basic purpose of the evolutionary process of the Aryan race has been to develop the mental bodies and the intelligence aspect in the human family. This inevitably has been used by individuals to achieve their own separated desires and ambitions, distorted by their ignorance and prejudices. It would not be otherwise for we always use whatever we gain, according to our stage of evolution in consciousness. There is still an appalling degree of illiteracy, taking the human family as a whole, but on the other hand the achievements of the development of the human mind are so fantastically potent that already it is true on the physical plane that the promise of the Christ is being achieved when he said, 'Greater works than I do shall ye do also'. The problem confronting the Hierarchy, therefore, was to bring to the human consciousness an appreciation of the fact that this glorious thing, the human mind, can be the slayer of the Real, and can enslave those possessing high intellectual powers, because it causes them deliberately to shut the door on anything and everything that their keen minds cannot prove to their own satisfaction.

Instinct, Intellect, Intuition

The need was to reassert the evolutionary progression from instinct, through intellect, to intuition. It was necessary to change mystical yearnings and devotional disciplines to the practice of occult meditation, the conscious contact by the individual with his own spiritual inner self, and a capacity intelligently to wield spiritual energy. Before we reach this stage we may intelligently wield mental energy, but nothing higher.

One of the most important projects of the Hierarchy, to open the minds of men to deeper spiritual values, was a more public presentation of a new occult esotericism on which could be based a rational understanding of the work of the Hierarchy itself, of the essentials of the Plan and certain new Aquarian concepts, intelligently understood such as the oneness of all humanity; the necessity of establishing right human relations; the tremendous effectiveness of an intelligent use of that spiritual energy which we call goodwill; and a meeting of the needs of human beings, often in the first instance, almost entirely in terms of material necessities,

but essentially and increasingly in terms of brotherhood.

Particularly in the western world, which had become excessively materialistic, knowledge of the inner spiritual esoteric truths had been almost lost. Esotericism had to be brought back to the west and what we have sometimes called the 'esoteric movement' came into being. It was a direct hierarchical project.

The chief pioneering agent was H. P. Blavatsky and from the spiritual standpoint her life was a successful anchoring of esotericism in the western world. Outwardly the limited consciousness of those who responded to the influence she carried distorted the conception and resulted in sectarian activities and glamorous ideals about the Masters, and emotionally activated devoteism. Blavatsky was used by the Master Djwhal Khul to produce esoteric teaching in written form, and this work he spoke of as the first phase of the hierarchical project of bringing esoteric knowledge back to the western world. The second phase of this project he indicated in terms of his work with Alice A. Bailey and the teachings now available in the books which have appeared under her name. With the rapid increase in Aquarian influences in the human family, the third phase of more widespread public presentations over the radio may effectively appear perhaps even in ten years time. With regard to these teachings the Master Djwhal Khul has stated, and many times reiterated, that they are not to be taken dogmatically. His statement has appeared in the front part of most of the books published under Mrs Bailey's name as follows:

'The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind then they will have served their purpose. If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences,

then that is well and good. But should this not be so, let not the student accept what is said.'

The work which Alice A. Bailey did in conscious collaboration with the Master Djwhal Khul was one thing. The work which she did as a disciple, in her own right so to speak, was quite another.

Leave of Absence

The first was possible because of her earned status in the Ashram of her own Master Koot Humi and Master Djwhal Khul's relation to that Ashram. Master Koot Humi approved her work with Master Djwhal Khul and arranged a thirty-year leave of absence from his ashramic work for that purpose. Master Djwhal Khul's purpose was the second stage of his commitment to the hierarchical programme of progressive revelation of spiritual teaching preparatory to the coming new Aquarian era. He expressed it as follows:

'The teaching which I have given out has been intermediate in nature, just as that given by H. P. Blavatsky under my instruction was preparatory. The teaching planned by the Hierarchy to precede and condition the new age, the Aquarian age, falls into three categories:

1. PREPARATORY, given 1875-1890 . . . written down by H. P. Blavatsky.
2. INTERMEDIATE, given 1919-1949 . . . written down by Alice A. Bailey.
3. REVELATORY, emerging after 1975 . . . to be given on a worldwide scale by radio.'

Alice A. Bailey's personal project was to step up the entire western esoteric field and so make it usable in the Aquarian era. Her work was, therefore, to assist aspirants to become intelligent, practical, accepted disciples and to stabilise new disciples in their growth in usefulness in the early days of that discipleship. These early days are hardest of all and the most fraught with glamourised sidetracks. Spiritual humility seems to go out the window. The Master has said that the young disciple causes more trouble to the Master than all the personality self-centred workers in the world.

As the main instrument for her life work she created the Arcane School in 1923 and, forty years later, it is bearing its fruit. We have today a worldwide system of training, functioning in seven languages, the most important feature of which is its proven effectiveness in aiding disciples to respond to and live by new age rhythms. It is hard to conceive of any more important function than to help humanity consciously and intelligently to enter into the new age. Alice A. Bailey's work was always realistic and practical in immediate application; at the same time it was Alice A. Bailey's vision and achievement in long range purpose which constitutes her a forerunner of the greater things to come.

There is an esoteric *Mantram* which embodies the attitude of the disciple who is striving, in co-operative endeavour with others, to link hierarchical intent with human aspiration, and thus bring humanity nearer to its goal. The intent of the Hierarchy is to increase men's capacity for freedom in order to function effectively with that 'life more abundantly' which the Christ will bring and which demands that the spirit of man may be free. The *Mantram* bears the name: *The Affirmation of the Disciple*.

*I am a point of light within a greater Light
I am a strand of loving energy within the stream of Love divine.
I am a point of sacrificial Fire, focused within the fiery Will of God.
And thus I stand.
I am a way by which men may achieve.
I am a source of strength, enabling them to stand.
I am a beam of light, shining upon their way
And thus I stand.
And standing thus, revolve
And tread this way the ways of men,
And know the ways of God.
And thus I stand.*

from TELEPATHY AND THE ETHERIC VEHICLE, p. 197

Is there a Purpose in Life?

Anonymous

When existence has ceased to have meaning and a man has lost contact with his own Spirit in such a way that there seem to be no moral or social values, how can the resulting void be filled?

IN THE United Kingdom this coming year, some five thousand people will commit suicide and a further thirty thousand will make the attempt. To such people this will appear to be their only escape from a world of conflicting ideologies, who can find no 'absolute' factors to give life a meaning or purpose, and therefore any reason for their continued earthly existence.

To what, or to whom, can we look for guidance in this age of uncertainty? Is there any ideal in which we can place our complete faith?

There is no disputing the fact that traditional religious and philosophical concepts have lost much of their power to reassure us, and for many they do not provide the same universal fixed points for orienting social and moral values and actions when merely passed on second-hand.

It is when man so loses contact with his own Spirit that a void is created which leaves him susceptible to the mental disorders of neurotic despair preceding suicide, or alternatively leads to the pursuing of irrational ideologies.

In the market place of ideas, policies and endless isms, our attention is diverted by all manner of promising advertising. Whether by relying on the shriek of the salesman or the more subtle approach of word description or attractive packaging, the result invariably conspires to draw our attention from the actual product or the terms of purchase.

Our transient beliefs, which make up the package that covers the substance of faith, also tend to attract on account of the appeal to our preconceived ideas and desires, since the expectation of promise by what is seen and known is mostly preferred to the uncovering of the unknown. The realm of faith

has no such preconceptions. It calls for an unreserved opening of the mind and Spirit to the truth in whatever form it appears, and as such, does not oppose the essence of science, but confirms it.

If science has thrown doubt on our beliefs, it may yet lead us to a greater realisation of the truth of our existence by aiding the removal of unnecessary trappings.

The Mis-use of Science

Each advance into the unknown, which also includes the evolution of science, demands greater responsibility from the discoverer. It is generally thought that nuclear energy constitutes the largest threat to mankind, whereas it is the mis-use of the infant science of psychology that is the immediate danger, because it has taught us so much about the workings of the mind.

To know how to cure a neurosis also implies a knowledge of how to create one, and in turn to use the ensuing confusion for powerful ends. To control multitudes by the sciences of the mind is easier for the shrewd manipulator intent upon domination than by any former methods of physical coercion. The danger is greater because a mind that has been captured and controlled can be induced to accept and support any condition or action as desirable, even to the creation of mass neurosis towards the collective suicide of a nuclear war.

So it is that the age of physical slavery has given way to the more intense struggle to enslave our minds.

In the market place are many quack salesmen peddling prescriptions for that most precious of all commodities, freedom. The more vociferous in favour of relief from physical servitude offer this trapping in order to conceal the real motive of mental and spiritual subservience.

Few salesmen, least of all the trader in international situations, offer anything, particularly the attractive packaging of 'freedom' without conditions of sale, for there are many profitable sidelines to be gained from trading on the people's fears and aspirations.

In order that we may retain control of our minds and actions, individually and collectively, we must first become aware of the nature of the assault that is being made upon our reason, and with what purpose.

The forces of destruction are making a determined attempt to discredit the capacity of the Spirit or higher self of man, as a rational force. They do this because they are aware of, but do not understand, the potency of this power to neutralise their machinations.

The destroyers take on many guises. There are many false prophets amongst us who claim Divine inspiration for their acts, as a reason for their own irrationality. The most prevalent of the false crusaders are those who view destruction as the only prelude to an order that conforms to their own aims. Many a pilgrimage has developed into a witch-hunt through the unreasoned idealists who are impatient and intolerant of the shortcomings of human nature, thus revealing their lack of comprehension of the Master Plan for mankind.

We must also be on our guard against the moral-mongers who, in presenting the packaging of their own opinions of the injustice of others, conceal their own incapacity to act at all times justly themselves. Likewise, condemnation of another's case is also used supposedly to absolve them of the necessity for proving their own. This mis-use of reason is common in legal and political circles.

The destroyers are particularly to be recognised for their utilisation of quasi-scientific terms and arguments to confuse the intellect and incur doubts on the validity of spiritual values.

That which is termed Inspiration, which is of the Spirit, not of the mind, is not irrational, as they attempt to prove. Where inspiration or realisation comes to man, it comes to give cause to the existence and functioning of our reasoning, not to negate it.

The progress of science is as much dependent upon inspiration as upon the methods and techniques of verification and development.

Regard for Universal Laws

In pursuit of science, the study of certain phenomena has been taken to presuppose scientific conditions responsible for their appearance. The regularity of the patterns formed by the arising phenomena further suggests a regularity of the responsible conditions which when analysed provide evidence of so-called 'laws'.

Our reason, which is mainly dependent upon experience, tells us that if we disregard certain physical laws, we can expect opposing random effects. The man who attempts to ignore the law of gravity by jumping from the top of a high building can be expected to harm himself.

Therefore, in contemplating the multiple laws of the universe that control the movement of all effects, from the smallest particle to the remotest galaxies, and control the patterns which determine the evolution of all plants, animals and men, one marvels at the ingenuity and beauty of the whole creation. We should, however, be more than surprised that man, through the misapplication of his reason, has sought to assert that his behavioural nature has been magically exempted from control by any laws, particularly those of a moral nature that run counter to his own selfish desires and ambitions.

Let us even respect the honest agnostic who has not been able to accept any testimony to the existence of a Supreme God, and ask him whether it is not scientifically reasonable to expect that since man possesses a nature as an electron has a nature, however random or variable it may appear, that his actions must be subject to certain Laws.

Intuitively most people feel this to be so, but for the purpose of expediency, for the short term advantage, irrationally reason the possibility out of existence.

The core of all religious teaching lies as much in the assertion of the existence of such laws of the Spirit as to the existence of a Supreme Master of the Universe.

The person, therefore, who imagines that he can chance his luck and cheat, murder, steal or slander, or in any way wittingly injure another without invoking the law of cause and effect, is one without reason or intellect, whatever his apparent status amongst men, and is not worthy of being considered a human being, much less civilised. Such a person is a destroyer, not only of others, but of himself.

We may best help such people, not by joining the ranks of the condemners, but by bringing to them awareness of how vitally we are all responsible for our own destinies.

The physical suicide who desires to escape from the conditions of existence, and the breakdown of reason of the mental suicide who escapes into private worlds of illusion as an alternative, both are fundamentally the result of an attempt to escape the moral obligations of being human.

It is the divorce between the Spirit and the reason which creates imbalance, not as has been hitherto stressed, the divorce of Spiritual and material effects. So-called 'materialism' is an expression of such an imbalance: it is not a condition of evil as supposed. Only a correct balance between the values of the Spirit and reason can ensure a just and human use of the material resources, and a just reward for the efforts of developing them for the benefit of mankind.

Realisation

Awareness of the onslaught being made against our reasonable selves, both from without and within, can only be sustained by the further awareness of a purpose for existence.

The terms 'God-realisation', 'self-realisation', 'awareness' and other semi-esoteric attempts to define the realms of the Spirit are being subjected to much misinterpretation and abuse.

True realisation is not to be found in visions, metaphysical experiences and psychic manifestations. Because modern science has shown that similar effects can be induced by certain drugs, we have to be aware of the dangers of being tempted to retire into psy-

chotic realms of phantasy and wishful thinking, when our very existence demands a full understanding and involvement in the world around us.

If there is any meaning in the term 'God-realisation' today, it is in the personal conviction of what we have been sent to earth to achieve. Unfortunately this can sound so grand and important that we may feel inclined to search for some grand and important cause to follow, which would be more likely to justify our ego than our existence, and moreover prevent us from really discovering our true work.

It is generally supposed that so-called 'good works' are confined to religious, charitable or social work. But in that suspension between doubt and belief, too many people come to regard religions as super-natural insurance companies, hoping that by supporting them, to make their credit good: 'Just in case there is anything in this Judgment business'. If God is not mocked, he most certainly is unlikely to be bribed by any superficial support of any set of beliefs or some popular charity.

On the other hand, joyful are those who have made the most surprising realisation that their every day task is their chosen one. A clerk in an agricultural supply firm may be a vital link in the feeding of thousands. Such a realisation can add purpose and interest to the most humble or repetitive of tasks.

Complete realisation implies a full awareness of the relationships of every thought and action to the patterns of Supreme Order, thereby perfecting methods of individual and collective actions and their timing to the Universal Plan.

Such realisation eliminates the frustration and annoyances that are wrought by doubt and indecision, replacing them with a quiet confidence and directness of purpose that is both peaceful and dynamic. Pain or pleasure, praise or blame are accepted equally as the process of cause and effect by which one may learn and become humble. But when humility is treated as a virtue, awareness is gone.

When a life achieves a purpose, the forces of destruction are left to turn upon themselves and, by so doing, aid the process of Universal purification.

Genesis from the Spirit

Verses by J. Słowacki, translated by K. Chodkiewicz

Here, told with poetic imagination, is the story of creation from the memory of the author's past lives. Mineral consciousness is vividly described; the subtle colours and shapes of plants delicately touched on and the first moral virtues of the animals are traced in, thus working up to the human being and his development.

J. SŁOWACKI, 1809-1849, was one of the three great Polish poets of the last century. After the partitions of Poland these three patriot-poets went to France and there wrote their poetry with the main purpose to keep up the spirit of people in Poland and give them the message that the spiritual side of life is more to be valued than its material side.

I give in this article a few paragraphs of the poem-prayer by J. Słowacki, who besides being a gifted poet was also a deep student of occultism. The treatise *Genesis from the Spirit* was written by J. Słowacki about 1840 and was first published after the death of the poet. His body was brought back from France and buried in Cracow, in the Wawel Cathedral among the kings of Poland, as the thankful nation considered him to be 'equal to kings' through his spiritual achievements. In this poem Słowacki describes his life as Monad and his evolution through the three subhuman kingdoms of nature, finally reaching the human status of consciousness. It is not known that the poet has had any contact with the Wisdom of the east, yet this treatise, over a hundred years old, reads like a true occult cosmogenetic story of creation.

I give here a few paragraphs from this work:

"O God, Thou hadst lifted me up over the cliffs over the sea that I should recognise the eternal life of my Spirit, and suddenly I became an Immortal, a Son of God, the Creator of all visible things, and one of those who living on golden suns and stars willingly offer thee their Love.

For before the world was created, my Spirit dwelt in the word, and the word was in Thee, and I was in the word.

And we, the Word Spirits, asked thee to give us forms, and immediately Thou gavest us these forms, O Lord, permitting us to create from ourselves, from our will and our

love, the first visible shapes, and appear before thee in manifestation.

Let me, O Lord, whilst I stand here on this seashore, on these rocks and cliffs, bathed in the golden rays of the sun, narrate the story of creation, the tale hid in the memory of my past lives.

In the rocks, O Lord, dwells the hidden Spirit like unto an excellent monument of beauty, still in sleep, but already preparing to become a human form in the future, surrounded by the six-fold rainbow of God's thought. In the stone the Spirit developed the knowledge of mathematical form and number. This knowledge is clearly visible in the crystal and in the diamond. Life in this stage endured long, for death was unknown in the world of minerals . . .

Looking inward into the memory of my past, I see in every tree a great solution of some mathematical problem, which leads from the multitude of leaves to the unity of the whole Plant; this is the main task and joy of the Spirit on his plant level of existence. The colours of the leaves, the flowers, the delicate shades, are in the plant kingdom the final effects of mathematically precise mixing of each shape of the tree leaves, the subtle designs were developed by my Spirit in my long labours of the past.

In the kingdom of insects the Spirit begins to work out the first moral virtues, as in the diligence of the ant and the social organisation of the bee. Those virtues are linked later in pairs, showing courage and nobleness in the horse, fidelity and humbleness in the dog. These virtues are developing, always in pairs, into the human faculty. Hence an Arabian warrior training and teaching his horse and

continued on p.317

Totality and Individuality

by Marguerite Spencer

In spite of the seeming chaos and disorder in the world today, the underlying subjective energies are slowly and systematically working towards a synthetic whole which will be a faithful reflection of the spiritual Whole.

THE more widely known collective nouns seem to fall into two groups, those which bear the imprint of antiquity and have acquired a significance through usage, the herds, the flocks, the schools and so forth: and those which are an almost onomatopoeic description of the subject's chief attribute, the pride of lions, exultation of larks, murmuration of starlings, for example.

This method of describing collections is well enough on the concrete plane, but when it comes to the subjective levels we are faced with the difficulty of counteracting the usual associations of any words we may choose. We might hazard 'an illumination of minds', 'an inclusiveness of hearts', and possibly 'a benevolence of wills', but these phrases only point to one of the aspects of the Whole and they leave the higher levels quite untouched. So the word 'group' as a subjective collective has been brought into use and has had a deal of criticism. For some, it has too many negative implications: mass hysteria, mob violence and the many other sheeplike attributes of large crowds of people. Others, jealous of their individuality, are unwilling to be classed with those whom they regard as being in some way inferior to themselves, or fear to merge their own identity with that of the faceless whole. These are admittedly extreme reactions, and the problem resolves itself into one of trying to present his real self to the individual so that prejudices against collectivity are overcome.

Firstly, what is a group? '... objects forming a complete design or distinct part of one ...' '... a number of persons standing near together ...' '... a number of persons belonging or classed together ...' 'a well-arranged and harmonious whole ...' Nothing

very sinister here and a little pondering over these definitions might help to replace the more dubious conceptions which have so often fogged the picture. Alternatively, there are a number of synonyms which might be apt: '... a convergence of ...', impersonal but rather academic; 'a brotherhood of ...', there should be few objections to this; '... a unity of ...', perhaps a little contrived. However, one or other of these substitutes might serve as a last resort.

Now, what is an individual? Some definitions are: '... having distinct character ...', '... single member of a class ...'. And a few synonyms: 'human being'; 'fellow-creature'; 'living soul'. A further analysis of this unique being, creature or soul shows him to be a compound of all the energies which flood into him from his environment, vertically and horizontally, according to his qualities and his particular make-up. Each person is cast in a different mould and has his own special contributions to make to the Whole. No other individual channels the same energies in the same proportions. Each one is not just a loose mixture but a homogeneous compound in which all the contained energies qualify each other and lose their own identity in the nature of the Whole. If a single force were changed in amount or direction, the resulting product would be different. So that each and every one has a unique contribution to make to the Whole, which is also a homogeneous compound; and no-one has the right to deny making that contribution because that would alter the quality of the Whole and leave it lacking in some essential.

What should be the relationship between the part and the Whole? In his book, *The Fourth Dimension*, C. H. Hinton approaches

the subject of higher space from the rational, mechanical and observational viewpoint. Like Plato, he takes the analogy of a two-dimensional man, a plane being, trying to form some conception of our three-dimensional, solid world, and then he applies his findings to our ideas of a four-dimensional universe, admittedly only dealing with 'a world spatially higher than this world . . . a world which must be apprehended laboriously through the material things in it, the shapes, the movements, the figures of it'. A plane being, having only two dimensions, would only notice our third dimension at right angles to both his own two dimensions as movement: for example, a spiral moving through the plane of this sheet of paper would appear as a point moving in a circle; the two-dimensional being would know nothing of its existence above and below the paper, though the very fact of his being in two dimensions suggests, to us conditioned as we are, a microscopic extension into the third dimension. We of three dimensions would have a similar, if much more complicated, impression of the effect of some movement in a hypothetical fourth dimension operating at right angles to all three directions of the solid world. And we in our turn must extend, to an infinitesimal degree, to a fourth dimension.

Building the Whole

There is no need to go into the very intricate details of the author's meticulous and logical reasoning; it is enough to say that to make his analogy he divides up the dimensions into as many parts as there are directions in any system, two for a plane being, three for a solid being, four for a four-dimensional being and so on, and then he integrates them into a simple complete figure, locating each essential point according to its position and its relation to the others. In the two-dimensional world, bounded by lines running from point to point, the whole is a plane square made up of four small squares (2×2): the complete three-dimensional figure consists of a cube bounded by planes, formed from lines running from point to point and composed of twenty-seven small cubes ($3 \times 3 \times 3$): the four-dimensional figure consists of many four-dimensional shapes, each very beautiful, derived from cubes, formed from planes bounded by lines running from point

to point. The crux of all this orderly logic is that each point, each line, each plane, each cube, each figure considered must take its proper place in relation to the others for the formation of the whole, to which it is absolutely essential.

Thus we have an orderly succession of geometrical beings which go to form a beautiful pattern, and it is not too fanciful to extend this conception to the yet higher dimensions of the subjective world and to grasp the necessity for a similar relationship and integration.

Yet another approach to the subject is provided by a delightful book, charmingly illustrated and to be published next autumn: *The Dot and the Line* by Norton Justor. It is sub-titled *A Romance in Lower Mathematics*. . . . The line is much attracted by the dot: she has eyes for no-one but the squiggle: she finds the line dull. Depressed and morose, the line decides to make himself more interesting. By great effort, self-control and discipline he manages to bend himself and change direction. Eventually he is able to produce all possible kinds of figures, curved or rectilinear, and to dazzle the dot with his clever, elegant and complex forms. She is completely won over and realises that the squiggle is a lazy and chaotic fellow . . . So the line and the dot live . . . well . . . reasonably happily ever after'

This light-hearted allegory points up the present-day situation. If humanity wishes to live not only reasonably happily ever after, but to have that life more abundant which has been promised, sloth and chaos must lose their glamorous hold and the infinite adventure of a truly ordered existence can then be followed. Chaos leads only to nothingness, annihilation. The nothingness can be bridged during life on earth by expansion of the consciousness, and a new world independent of the senses can be found: the ordered merging of the individual with the Whole which not only brings in each unique contribution to that totality, but expands the single unit as he realises that he is the Whole.

The first signs of disenchantment with the forces of chaos and disorder have been appearing for some time and, thanks to the

mass media of communication, we are made painfully aware of anarchy's attempt to retain its hold. The violent disturbances taking place deep in mankind's unconscious mind are manifesting themselves as they did in primitive times. The ideological clashes between the two great power blocs; the excruciating and destructive growing pains of the developing countries which are advancing too quickly for their balance to be kept; the heady wine of affluence which blinds the wealthier nations to the real needs of their poorer brothers; the wanton destruction and threatening behaviour of adolescent gangs, helplessly driven by their particular demons; even the wild almost ritual dances of the present epoch are all symptoms of the *malaise* felt on all sides and at all levels.

But quietly behind all this disorder, the positive, constructive energies are making themselves felt, and the pattern indicated in our analogy is beginning to establish itself. Individuals, working in a disciplined way

towards the expansion of their consciousness, are drawn by a perfection in which they sense the harmony of an archetypal model of the group Whole and are stimulated to form a humbler unity, a replica of the original pattern. On Earth here, in this 'school of magnetic response', those who belong together are being subjectively attracted to each other and constitute their part of the complete design. In their turn they are drawing others into the network. Each added dimension brings an added degree of freedom. At the moment we are feeling our way towards a fourth dimension as the future schools lay their foundations. This time the oracle no longer speaks in ambiguous terms through priest, priestess or witch-doctor, but comes as direct knowledge to the many who are being synthesised into the Whole, working systematically in relation both to the Whole and to each other, no matter from what position or direction they approach completion.

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developing in him nobleness and courage, lifts him up and quickens his evolution. The shepherd instructing his dog develops in him the virtues of humbleness and fidelity.

And now I feel how the whole Nature calls to God in her prayers for the final shape of a human being, for through the higher attainment of Spirit the whole Creation in its vast regions is elevated. For this sublime event, for the birth of humanity, the trees adorned themselves with most beautiful flowers and fruits, and the vast hordes of the representatives of the lower kingdoms gathered on the plain of Eden in prayer and expectation. High in the sky were flying garlands of eagles, swans and cranes, like the angelic Hosts on the court of the angelic King, surrounded by

the beautiful rays of the rainbow. Deep silence lasted for a while and then, O Lord, thou hast evoked and uplifted to thee this Spirit which was ready to attain to the human level. Thou hast listened to this prayer, hast passed thy judgment, and allowed him to take a new form on this globe, and in this form thou hast registered all his labours and ordeals suffered in other kingdoms, became human. The stamp of his labours is deliberately cast on the human soul, and can there be read in quiet moments of meditation and of spiritual peace.

Hosanna to Thee, O Lord, for thou art the Creator, and my Spirit has the merit of eternal Self-creation.

Excerpts from an article printed in the *Adyar Theosophist*, September 1949.

Letter to the Editors

DID YOU ever stop to think that if and when Christ sees fit to appear again he might not even use the name of Christ? For as the living exemplification of Truth realised, he would and undoubtedly does recognise that the Way of Truth-realisation is definitely an individual way to be realised individually. And he would not have and does not have any interest whatsoever in the glorification of his own personality. The Work will be accomplished and consummated in the most efficacious manner consistent with sound judgment, universally common sense, and particularly in keeping with Divine Will.

I believe it was Darwin who said, 'Evolution proceeds through the efforts of the individual entity from amoeba to man'. 'The Grand Man of the Universe' is the composite of all of us together, each and every one. And since it appears true that God universal is no respecter of persons, the Christos with his own hard-earned recognition and realisation of God-consciousness, is likewise no respecter of persons, including his own. 'Seek ye first the kingdom of Heaven and its righteousness and all things shall be added unto you.' And someone asked, 'Where is the kingdom of Heaven?' And the simple answer was, 'Why, the kingdom of Heaven is within you'. And as a simple human being, he probably said, 'Where else can it be?' And he also said, 'When you pray, say, "Our

Father who art in Heaven, hallowed be thy name"'. So it comes down to this, that if the kingdom of Heaven is within us, you and me, and if God the Father, so called, is in Heaven then God as the one universal enabling Force, Power and Presence is likewise within us.

This being so it would appear that each and every one of us must eliminate every hindering idea to the consciousness of living Presence, full Presence, all-inclusive Presence, at and in every point of here and now. In our daily meditations we must gradually but intensively train ourselves to gather up all of our forces into one unified focus of attention. We must learn to hang on to the substance of Presence, the Being of presence. It makes no difference where we look, the thing we are observing is an aspect of that Universal Something which is all here.

We must break the hypnosis of our own habitual mentalising and emoting processes which simply leave us exactly as we were and are, but with no increase in awareness of living Reality. It is not easy, of course, but in view of the constant apparent destruction going on all round us all the time, the appearance of death, and what not, what else is really worth while except to find and know the truth?

SIGMUND LOWE

If this issue of the Beacon, or any one of the articles, is of particular interest to you, would you like a copy sent to a friend? If you will send us names and addresses we will gladly mail a sample copy free of charge.

BOOKS AND PUBLICATIONS

Yoga and the Bible, by Joseph Leeming. George Allen & Unwin Ltd, 21/- U.K. only. 146 pages.

By a New and Living Way, by Mary C. Fullerson. Vincent Stuart Ltd, 45 Lower Belgrave Street, London S.W.1. 12/6. 86 pages.

It is a sobering thought but it is also a very stimulating one that there is nothing that is not already within us if we are prepared to surrender wholly to the real Self.

The authors of these two books have both found wholeness through listening to the Word of God and both, while being free of theological bias, write in the context of orthodox Christianity.

Joseph Leeming, a student of comparative religion who has come to know many systems of Yoga, finally found what he was seeking in Shabad Yoga, union through divine or inner sound, the Word. Not only does he find parallels between the teachings of east and west but, by using the vivid imagery of the oriental sages, he adds a new significance to the well-known sayings of Jesus. The technique of this method involves meditation and earnest search for the perfect living Master.

The Father's 'many Mansions' are the degrees of awareness of the Soul which follows the injunction: 'Seek and ye shall find'. This ascent is made by using the Word, the power of the Holy Spirit, the creative current which leads us from our earth-bound condition to the realm of pure spirit. It is personified by the perfect Master, however he may manifest; it is of God and may be heard by all whose inner ear is open. All Masters are mediators between man and God, the God of love, with whom they are one, and are necessary to man in his return journey to his Source. The Soul, '... unseen but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing, the ruler within, the immortal ...', is the prodigal son in the flesh imprisoned by the mind ... '... conquer the mind and you conquer the world'. It is only necessary to go within to find the kingdom of God. Jesus was cognisant of both the laws of karma and reincarnation ... 'Whatsoever a man soweth that also shall he reap ...' 'Except a man be born again, he cannot see the kingdom of God ...' 'He that heareth my Word ... hath everlasting life'.

Mary Fullerson's book sheds light upon the sacrament of the Lord's Supper and was 'directed'. Rebellious at first, weary and in despair, she tried to ignore the instruction to record what she heard, but was finally brought to obedience and to putting

further questions, which were answered even when unvoiced. One day reading St. Paul, she was suddenly appalled that she might be approaching the Lord's table unworthily and might thereby be guilty of crucifying Christ anew. So she sat down and asked to be told how she might know if she was taking the sacrament worthily. 'Rest in me', came the answer and little by little came fuller understanding. She knew she must set aside a time and place for quiet daily listening, for entering the Presence mentally and physically. She learned that she must consciously dedicate every moment to hearing the Will of God and that surrender was the way to rising: that not only was she to take communion at church but was at all times to be one with all aspects of life: that all the cells of her body were part of the One Life and should rejoice in him: that the law of life abundant is love which comes as bread, substance, divine essence and joy, cleansing redeeming blood. At last she was able to surrender to the joy, the peace and the freedom of this perfect love.

There is a final chapter on 'the Lord's Supper and the Jewish Passover' which makes clear the history and symbolism of the sacrament.

These two books are a valuable addition to the contemporary trend which has so aptly been called 'depth theology'.

M. SPENCER

Ministering to the Dying, by Dr. Carl J. Scherzer. Introduction: Russell L. Dicks, General Editor. Prentiss-Hall Inc., New York. \$2.95.

Ministering to Deeply Troubled People, by Dr. Ernest E. Bruder. Introduction: Russell L. Dicks, General Editor. Prentiss-Hall Inc., New York. \$2.95.

Although many books have been forthcoming in the general field of psychiatry, and although much of our attention is being centred about the recognition and treatment of socially isolated groups, these two volumes fulfil a much needed place in the ministering of service. Both are written by members of the clergy, who have given their time and study to the emotional and spiritual crises of numerous patients with whom they have come into contact. Both recognise the important rôle the clergyman plays and the obligations he faces, regardless of denominations or of religious beliefs. And with this as a goal, these books offer guidance to the busy pastor who 'so often has been graduated from an accredited seminary full of enthusiasm and high ideals, only to have found within the first five years of his ministry that he has become very confused by the constant and varied problems of his people'.

In *Ministering to the Dying*, Dr. Carl J. Scherzer gives us the result of a serious and dedicated worker, a minister who, through long years of practice and service, has brought reassurance to many. For the purpose of assisting the minister in his task of alleviating the distress of the dying and their relations, Dr. Scherzer has prepared a series of well-planned and purposeful specific examples applicable to all denominations and illustrated by case histories. To the younger as well as the more experienced minister, these will prove of valuable assistance, while all clergy will appreciate the insight and sincerity which they contain.

Throughout the book, Dr. Scherzer emphasises the responsibility of the clergy to both patient and parishioner. In his own words, he states:

'It is the minister's responsibility to assist his people in finding spiritual fulfilment on earth so that they may hopefully envision their inheritance through service and joy in the life to come. The eternal phase of man's being flows from the life here and now in eternity.'

A work that is equally worthy of attention and one that fulfils a similar need, although for a different group, is Dr. Ernest E. Bruder's *Ministering to Deeply Troubled People*. Dr. Bruder has been a past President of the Association of Mental Hospital Chaplains and at present is Director of Protestant Chaplain Activities at St. Elizabeth's Hospital, Washington. With a background of numerous activities, ranging from parish-calling to lecturing and faculty-advisor, he is well suited to authorship of the present volume. Having had clinical experiences where many cases constantly presented themselves, he gained a deep and penetrating insight into the personal relationship of his parishioners. In the author's own words, we are told:

'In a way, clinical training opened a new world. It made inevitable the very kind of interpersonal encounters for which serious students of human relations constantly seek . . . Here I was confronted with the basics in human living and was forced to establish assumptions which had relevance to the situation in which I found myself as a minister. Out of this clinical experience, then, came those basic assumptions

on which both my religious ministry and my clinical teaching were predicated and which undergird the entire substance of this book.'

Not only as a student of psychotherapy, but also as 'Chaplain Supervisor', Dr. Bruder found person-to-person experiences most valuable, and these afforded him the wide range of case histories upon which he draws. Relative to this, the author tells us:

'It has long been recognised that the key factor in therapy is the relationship which exists between therapist and patient, the transference relationship, and that the understanding and handling of this relationship determines the success of failure of this treatment . . . But our concerns definitely centre in the quality of this relationship and what the patient and therapist together are able to make of it.'

In his rôle as pastor in the church community, Dr. Bruder has found the necessity of building up a faith, a trust, whereby the approach to psychotherapy could be strengthened and whereby the purpose of life could become more meaningful. Herein lies the pastor's opportunity and through his work with the patient both inside and outside the church. Throughout the entire book, Dr. Bruder realises the importance of the church member within his community.

'The basis of authority in pastoral care is, therefore, the authority of a new understanding, a new sensitivity and skill in meeting people . . . He comes out better able to share of himself, rooted and grounded in the being of God.'

These two books have much in common, both being included in a current series of pastoral counselling, published by Prentiss-Hall Inc. Both deal with the writer's personal experiences in treating their patients. Both present a sincere and well-thought-out thesis on the methods of treating physically and mentally distressed, as well as the spiritually ailing. A concise and well-written appendix furnishes the reader with an additional key into the background on each author.

To those who are interested in pursuing the study of these subjects, these books are recommended.

FLORA COBLENTZ

Recommended Periodicals

Sunrise, Editor: James A. Long, issued since 1951, is non-sectarian and non-political, and is produced by an unsalaried staff on a non-profit basis.

Its purpose is to search out and share those fundamental principles underlying ancient and modern experience and thought which provide the basis for man's evolutionary progress — principles which can help him in a practical way fulfil his responsibilities to himself and his fellowmen.

Subscription: \$2.00 per year. All correspondence should be sent to: Sunrise, Post Office Bin C, Pasadena, California, USA.

Darshana, Managing Editor: Prof. J. P. Atreya, Darshana, Moradabad, India, an international quarterly of philosophy, psychology, psychical research, religion, mysticism and sociology.

Annual subscription, in US: \$3.00, in UK and the British Commonwealth: 20/-.

The Healing of the Nations

I WOULD remind you that even the Hierarchy of spiritual and liberated souls, the Church of God invisible, knows not the way that humanity will choose to go. General trends are watched and possibilities are considered; the energies pouring into the human family are directed and manipulated, and conditions can frequently be adjusted, but men decide for themselves direct action; they make their own choices and exert unimpeded the free will with which they may at any time be equipped. I prophesy not, because I do not know. I can, however, say that the issues at stake are now becoming so clear that right decision is more possible than at any other time in human history. Unless, therefore, emotional stresses are too acute, humanity will decide upon right action eventually. Emotions are, however, running high and the spiritual people of the world are not sufficiently aroused as yet to handle them. It is the arousing and the awakening to the critical nature of the time and to the world problems which is immediately needed, and this all men of goodwill should regard as their paramount duty . . .

If the subjective relations between the nations are emphasised and the outer frictions and the objective disagreements are ignored, a great fusion of human interests can take place; this will be binding and lasting; if the cleavage between separateness and right relations is clearly to be seen, men will know of themselves what action they should take.

In the war raging today between conflicting ideas, it is essential that this cleavage be made abundantly clear. Only the voice of a trained public opinion and the intelligent demand of the masses for right human relations can save the world from chaos. If this is so, then the duty of each individual disciple, man of goodwill and intelligent thinker is also clear.